

MEMENTO MORI,

OR

A word in season to the Healthful, Sick, and Dying, fit for this calamitous time.

Wherein sicknesses, rage, and deaths, are frequent.

In which is Discoursed,

1. That the present Life of Man is short.
2. That Death is most certain.
3. That the time and way of Death is uncertain.
4. Motives to prepare for Death.
5. Some things to be done in preparation for Death.
6. Some Antidots against the fears of Death.

Heb. 9. 27. It is appointed unto men once to die, but after this the judgment.

Chilo per Ausonium,

Vive memor mortis, uti memor sis & salutis.

Persius.

Vive memor Lethi, fugit hora —————

August. de Doctr. Christiana.

He cannot die ill, who liveth well, and it is rare for one to die well, who hath lived ill.

By a Minister of the Gospel. *m^r Ja: Clark*

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The Argument.

The Cross and the Crown, *Pag.* 18.

Ben. O Death is terrible! *Cord.* 14.

B*Ar.* ——— mind thou must dye,
All men to Nature must this Tribute pay;
The Crowned King, and so the Chained Slave
Must equally be turn'd into the grave.
There's no discharge in this Man-slaying War,
Memento mori, ev'ry thing doth bear.
Tis but a little while of interval
Twixt those that on a Tragick Scaffold fall,
And those the race of natures course who run;
Our life is almost gone when scarce begun;
Like to the Flow'r, that with the Sun doth rise,
And with the Sun at night fades from our eyes.
And though, the King of terrors, death be call'd,
Yet by his terrors thou shalt not be enthrall'd.
For Christ hath overcome death by his death,
'Tis but a softly sleeping out the breath;
Which when it's gone breaths in the land of joy,
Where fears of men or death no more annoy.

East-Lothian, November 4. 1699.



MEMENTO MORI,

OR

Death's Alarum to City and Countrey, to
mind and prepare for Death.

Job saith, *Man that is born of a woman is of few days, and full of trouble; he cometh forth like a flower and is cut down; he fleeth also as a shadow, and continueth not,* Job 14. 12. In which Pathetick Passage, he pointeth at the brevity of our present life, the certainty of our future death, and that all the days of our life till our death, are lyable to be attended with many troubles and sorrows: the serious consideration whereof should make us concerned to provide Cordials for Antidoting the bitterness of the miseries of our life, and excite us earnestly to exercise our selves to prepare for death, and with all diligence to secure our hopes of eternal life.

Death, Judgment, Heaven and Hell are the four last things, yet for the most part the last and least in our thoughts, which speaks out much stupidity, unbelief, and impiety; for if we did really believe (as we say we do) that after our natural death, there is life and death of another nature, viz Eternal life, and the second death, unto one of which we shall be doomed, at the great day of Judgment, we should surely be more concerned, than generally we are, to prepare for death, and lay hold on eternal life: These, these are matters of greatest consequence, all our other secular concerns, and temporal cares and interests, are but trifles and vanities in comparison hereof: Yet alas! See we not the greatest part of the infatuated children of men, madly pursuing to grasp and possess this world, and to take all their present pleasures in time, as if they were to live a sensual life for ever, or to be annihilated at death, or that there were neither Heaven nor Hell after it: *Ecc. 9. 3. — The heart of the sons of men is full of evil, and madness is in their heart, while they live, and after that they*

go to the dead. But my friend, whoever thou art that reads these Lines, sure I am thou art a Mortal, therefore *Memento mori*, remember thou must die; For *what man is he that liveth, and shall not see death?* Psal. 89. 48. My design is as succinctly as I can, to set before thee a few things of death, and preparation for it, which are discoursed in these 6. Sections following.

SECTION I.

The present life of man is short.

WE need not be long or prolix in telling you that our life is short, they have been but short while in the World, who are not convinced, from their own observation of daily deaths, that mortal man is of few days; therefore to prevent multiplication of words in proving a thing, that readily none who have their senses about them will deny: All we shall offer on this Head, shall be to cite and narrate some Scripture-passages, wherein the brevity of mans life is illustrated, by comparing it to several things that are transitory and corruptible in their nature, or of very short duration and continuance. Job 9. 6. *My dayes are swifter than a weavers shuttle, which flyeth in the twinkling of an eye, from the one end of the Web-Loom to the other.* Job 9. 25, 26. *My dayes are swifter than a post, they pass away as the swift ships, and as the eagle that hasteth to the prey; all which are most swift and violent in their motions.* Psal. 90. 9. *We spend our years as a tale that is told, which consisteth in a few vanishing idle words.* Job 7. 7. *My life is wind, that passeth by us on swiftest wings, in a moment of time.* Jam. 4. 14. *For what is your life? It is even a vapour that appears for a little time, and then vanisheth away.* Psal. 144. 4. *Man is like to vanity, his days are as a shadow that passeth away; either as the shadow of a cloud carried with a violent wind, passeth our view in an instant, or as the shadow of the Sun on a Dial, that quickly declineth, till set from our Horizon.* 1 Pet. 1. 24. *All flesh is as grass, and all*
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the glory of man as the flower of the grass, &c. Mans life is as the grass. lyable to a thousand accidents, to wither either by the scorching beams of the Sun, or a blasting wind, or to be soon cut down, or trampled under the foot of man, or beasts: And as in a pleasant Meadow there are many sorts of grass or flowers, of various forms, figures and colours, white, yellow, red, blue, &c. Which by the same fate fall together before the sharp Syth; so men of all qualities, Complexions and statures, are promiscuously alike subject to deaths destructions. Job 34. 18, 19. God accepteth not the persons of princes, nor regardeth the rich more than the poor, in a moment shall they die. Job 21. 13. In a moment they go down to the grave, i. e. in a very short space of time doth their breath evaporate and evanish. Psal. 39. 5. Behold thou hast made my days as an hand-breadth, and mine age is as nothing before thee; verily every man at his best estate is altogether vanity: After this similitude of our vain frail life to nothing and vanity, nothing more needs be said to express the brevity of it; and even they who by reason of strength, reach the length of threescore years and ten, or fourscore, yet their strength is labour and sorrow, for it is soon cut off, and they flee away, Psal. 90. 10.

SECTION II.

Death is most certain and inevitable.

DEath is a debt that all mortals owe to Nature, and must be paid; death will admit of no bribe, no bail, no main-prize, there is no possible fence or guard against his darts and instruments of destruction, sayes Job 30. 23. *I know that thou wilt bring me to death, and to the house appointed for all living.* And Heb. 9. 27. *It is appointed for all once to die, i. e. there is a stated unalterable decree by the Council of Heaven, that all must die, which by no means can be repealed or avoided. Pray what can thou plead or pretend as a ground of hope to escape, but what will be found vain and unable to help thee. Psal. 89. 48. What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave? Eccles. 8. 8.*

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There is no man that hath power in the day of death, and there is no discharge in that war. Riches and wealth will not avail thee in the day of death, they may rather perhaps bring thee sooner to thine end; thy vexatious thoughts of the necessity of leaving them grating and wasting thy vital spirits, or thereby thou mayest be exposed to become a prey to some or other, who by sinister ways may compass thy death, to share of thy beloved gear and riches: Where is *Cresus* and *Crassus*? Where are all the full and opulent possessors of this worlds goods? Hath not death spoiled them all, both of their lives and livings? *Job* 21. 13. *They spend their days in wealth, and in a moment go down to the grave.* *Job* 34. 19, 20. --- *God regardeth not the rich more than the poor, in a moment shall they die.* Worldly power and greatness are little things before this great King of terrors, and terror of Kings. Where are the mighty Monarchs, Princes and Potentats of this World? Where are the Armed Hosts of Nations, with their Generals, Captains and Commanders? Are not all these men of might consumed with worms and corruption? They who brought many deaths upon others, could not ward it off themselves. *Job* 24. 22, 24. *The mighty are not sure of their life, they are exalted for a while, but are gone and brought low, they are taken out of the way as all others, and cut off as the tops of the ears of corn.* *Rev.* 19. 18. *The flesh of Kings, the flesh of Captains, the flesh of mighty men, the flesh of all men both free and bound, both small and great, shall be made a feast to death and corruption.* The Sophists and wise men of the world, who by their exquisite cunning and providence could contrive and plot the ruine of Nations, not one of them could ever yet fall on a politick to save themselves from death: Where the *Achitophels*, where the *Matchiasels*, and all the other profound Politicians, who have been admired for their wisdom, sense and eloquence; hath not death out-witted them all, and de-witted them utterly? *Psal.* 49. 10. *The wise man dieth, &c.* *Isa.* 3. 1, 2, 3. *Where the mighty man, and the man of war, the Judge, and the Prophet, and the prudent? where is the honourable man, and the Counsellor, and the cunning Artificer, and the eloquent Orator? Are they not all taken away? yea, they are dead and gone.* Bodily strength, health and vigour, cannot hold out against this Conqueror, those he crusheth down as the moth, and maketh to decay a

all as the grass before the Mower. How many healthful and young persons hast thou known, who appeared as if they would have run to the outmost step of Natures course, who yet have been run down by death in the midst and bloom of their verdant years? *Let not the young man glory in his strength*, for some says Job 36. 14. they die in youth. I thought not amiss on this particular to insert here a few Lines out of a little Poem, called, *An Abstract of Ecclesiastes, Sect. 17.*

*Boast not of youthful years, nor boast
Of health of body, nor of might;
A short while sickness may thee post
From time, to an eternal night.
Mind thou must die, but when, or where,
Thou canst not Divine or tell;
The Lambs-skin often at the Fair
You'll find as soon as the Sheeps to sell.*

Neither will the charms of beauty, nor the finest amiable complexions, move death to pity or spare, he is so fond of his own Gasty Countenance, that he will have all look like himself: Loveable beauty, I say, the common charm of Mortals, will not at all take with this Master of Mortals, for he'll make *their beauty to consume away like a moth*, Psal. 39. 11. *Yea, their beauty shall consume in the grave*, Psal. 49. 14. What, what then will be a shield against the darts of death? If none of these can be Armour of Proof? will not piety and vertue be a fence and sanctuary? No, no, for *all flesh is grass*! Even grace and godliness that may make immortal after time, will not save any mortal from temporal death. Isa. 57. 1. *The righteous perisheth, and merciful men are taken away*. Heb. 11. 13. The Apostle speaking of Abel, Enoch, Noah, Abraham, Moses, and other holy men of God, says of them, *These all died in faith*: Lay thine account then who ever thou art, that soon or syne thou must die.

SECTION

SECTION III.

The time and way of death is uncertain.

Mortals are obnoxious to innumerable mischievous misfortunes, fatal accidents, and untimely deaths, says *Eliphaz*, Job 5. 7. *Man is born unto trouble, as the sparks flee upward.* No man knoweth what scene or share of temptations and tribulations may betide him ere he go off the stage of time; but all having sinned, all may dread to partake of the bitter fruits of sin: Every day we may behold some spectacles of misery; every day brings news of some body or other that is visited with disasters and distresses. To prevent tedious enlargement on this Head, take a short Synopsis of some of the common woes and miseries of the world, in a few Verses of a little Sheddall, called, *The Cross and the Crown.*

This World's a Mass of Woes, a Maze of Tears,
 Amazing Mortal Wights with Panick fears;
 Our life's a Tragedie, comes in with cries,
 Made up of griefs, goes out with Elegies:
 Each Mortal acts his part, in ev'ry age,
 Each Scene new sorrows brings upon the Stage;
 Some cover'd with a Sable Vail we see,
 An Embleme of a late Mortalitie;
 Some crying (clapping hands) Ah! cruel Fate,
 I'm ravish'd of my Darling and my Mate.
 Some change their health to sickness, ease for pain,
 Some in a moment all their glory stain;
 Some who were Crown'd with Fortunes bravest Bay,
 Have found their Garland wither soon away:
 Some who like *Craesus*, Treasures had in store,
 Like *Job*, or *Irus*, poverty deplore:
 Some who had all they wish'd, wish for their Urne,
 And that their Fun'ral Flames may quickly burn.
 Yea, Common-wealths, and Monarchies we see,
 That sometime flourish'd, are a nullitie
 Our Text is prov'd, this World's a mass of woes,
 Each day a doleful Commentary shows.

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But that we may come closser to the main purpose of this Section, viz. that the time and way of death is uncertain, we will narrate an Historical account of several persons who have been soon and suddenly snatch'd out of the world, and some of them come to very tragical ends, by strange and unexpected ways and means: It would be an endless work to specify all, even the ordinary diseases, whereby people are in jeopardy daily of having the threed of their life cut; neither is it possible to guess at, or foretell all the fatal accidents whereby our death may be compassed, for our life and breath is at the unavoidable reverence and disposal of the absolute Lord of life and death, who hath many Arrows in his Quiver, and variety of instruments of death, there be *mille nocendi artes*, & *mille pericula mortis*, which should make us who are certain we must die, and uncertain where or when, to study to be always ready and prepared, Matth. 24. 22, 24. and Matth. 25. 13. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh, therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh; Prov. 27. 1. compared with Jam. 4. 14. Boast not thy self of to morrow, for thou knowest not what a day may bring forth, and ye know not what shall be on the morrow, for what is your life? it is even a vapour that appeareth a little time, and then vanisheth away. The inconsiderate rich man in the Gospel, fondly promised to himself many years, wherein he expected to possess his great wealth, and to take his ease, eat, drink, and be merry, when behold in a moment a damping message came unto him, which no doubt did strike him into a Pannick fear, and Fever of perplexities, but God said to him, *Thou fool, this night thy soul shall be required of thee, then whose shall those things be which thou hast provided?* Luk. 12. 16. to 22. Now we come according to our purpose, to narrate some Tragick instances of strange and sudden deaths.

Hylas Sailing to *Colchos*, while he was drawing a Bucket of Sea-water, with the weight thereof was pulled over Board, and drowned.

Fortia Attendulus, while he was endeavouring to save his Servant, in hazard of drowning in the River *Aternus* in Italy, did himself perish in the Water.

Maxentius the Emperor, in his flight from *Constantine* the Great,

Great, passing the Bridge called *Ponte Molle*, within two Miles of *Rome*, the said Bridge suddenly falling into the River, he and all that were with him presently perished.

Remulus Anastasius the Emperor, and *Aurelianus Carus* the Emperor, and many with him, were in an instant destroyed and suffocate with Thunder and Lightnings.

Neocles the Son of *Themistocles* died with the bite of an Horse.

Seleucus Callenicus, and *Theodosius* the second Emperors, both died by a fall off their Horses.

Fulco the Earl of *Angiers* was brained dead with a stroak of his Horse, lifting up, and bending back his head.

Hesperia a Maid died of the bite of a Serpent, and *Diogenes* the Philosopher of the bite of a Dog.

Hatto the Archbishop of *Mentz* was devoured of Mice.

Maximinus the Emperor, and *Honorificus* the King of the *Vandals*, were both consumed with swarms of Lice.

Herod arrayed in his Royal Apparel, sitting upon his Throne, by the immediat hand of God was eaten of Worms.

Alcibiades was burnt alive in his Chamber.

Nicias being keen at hunting, earnestly following the chase, fell accidentally into a Coal-pit, where he died miserably.

Philostratus and *Elpenor* falling down a pair of Stairs in their drunkenness, both died of the fall.

Terentius Corax, while Writing a Missive Letter, suddenly died: So did *C. Julius* a Physician, in the time he was putting his Spectacles on his Nose: And *Flavius Vespasianus*, while hearing Forreign Ambassadors: And *L. Durus* a Physician, while drinking a Glass of Wine.

Ap. Saufetus in glutting down an Egg, died immediatly.

Cueus Carbo, while casing Nature, died on the place, so it is storied of *Arrius* that Arch-heretick in the Primitive times.

Petrus Calceanus died among the Barbers hands while a trimming.

Philippides the Comedian, *Diagoras* the Rhodian, and *Juventus Thalua*, all died of an excess of joy.

Phitistion the Poet died in a great kink and fit of laughter.

Philip the Son of *Demetrius* the second King of *Macedon*, and *Charles* the gross Emperor, both died of an excess of grief and sorrow.

Q. Heterius a Roman Knight, and *Cornel Gallie* a Senator, both died in the very act of Venery.

Anacreon died by a little stone of a Raisine that stuck in his throat.

Henry the Son of *Alphonfus* the 8. King of *Castile*, while playing with his Comrads, was struck dead by a Slate falling off a House upon his head.

John the Duke of *Britainie*, and several others with him, were crushed to death by the fall of a Wall.

Alexander the Emperor, Son of *Basilus*, and *Atti* King of *Pannonia*, both died of a great bleeding at the nose.

Old *Aschylus* a Poet in *Sicilie*, beeking himself at the Sun, under the open air, was suddenly slain, by the fall of a Tortoise on his bald Pate, which an Eagle taking, it seems, for a stone, let the Tortoise fall on it, that thereby breaking the shell, she might get the meat.

Themigenes died of vomiting after his supper.

Antoninus Pius died sleeping.

Otto the third Emperor died by the infection of a pair of poisoned Gloves.

Frider. 1. Barbarossa Emperor, was drowned swimming.

Henry the 3. Emperor, taking too great a mouthful of bread, died eating.

Drusus Pompeius, *Claudius Cesars* Son, playing with a piece Pear, and throwing it up, to intercept or kepp it in his mouth, it fell so far into his throat, that it choaked him immediatly.

Tarqu. Priscus, died with a Fish Bone sticking cross in his throat.

Fabius a Roman Senator, was choaked with a Hair in Milk that he was drinking.

O what a small matter will so frail mans turn, to turn him out of time into eternity, when Gods decreed time is come. Now in consideration of these instances, and the innumerable hazards of death that we are in every moment, and that by innumerable diverse means and accidents, O let us fear always, and prepare and provide against all dangers occurrent.

I thought not amiss to insert here, that in the very interim or mean time that I was Writing thir Passages of some sudden deaths, I was called for to see a young Woman, but about a

year Married. that died the same day of a few hours illness, having the last night night of her life gone to bed as well in health as ever, as her Husband told me.

SECTION IV.

Motives to prepare for Death.

CHRIST saith, Mat. 24. 42, 44. *Watch, for ye know not what hour the Lord doth come, therefore be ye also ready:* Though there were no more but this one command and advertisement from our Lords own mouth, it is enough to make us think it our great concern to prepare for death, and to alarm us agreeably to ply this great work. Besides the motives we have already touched at, viz. That death is certain, and the time and manner thereof uncertain, we will offer a few more considerations, to perswade and excite you to do what ye can to be in a prepared estate for approaching death.

We get many fair warnings, and speaking memorials, that we must die. Are not sicknesses raging, and deaths frequent through the Land? At this day, 'tis observed, there are far more Burials than Births; few Families have escaped, wherein there has not been either sick, or dead. When we go to Church or Mercat, do we not miss many of our Friends, Neighbours, and Acquaintances, that a few days or weeks before, were wont to attend these publick occasions, as we do, and now where are they? They are gone, and their places of converse or residence knows them no more. What is the language of this, but *hodie mihi cras tibi*? What's my fate to day, may be thine to morrow. Again, we must die but once, we have need to see that we do it well: We say and do many things amiss in the ordinary course of our life, which we may have leisure and helps to amend and rectifie, but not to die well, can never be helped, *now or never* is the time of preparing for death, for *as the tree falls so will it ly*; if thou unhappily happen to die in a graceless unconverted estate, without God, and without Christ, thou dies also without hope, for there is no hope in the grave whither we go; there is no more Preaching Faith and

and Repentance after time, no more mercy to be expected of God, no more mediation by Christ, no more gracious motions of the Holy Spirit; as life leaves you, death will find you. and as death finds you, so will eternity treat you; therefore it is the living, the living must lay it to heart, and that while they are in the land of hope; for if ye die unprepared, your hopes are afterwards cut off for ever, Eccl. 9. 5, 10. The living know that they shall die but the dead know not any thing. *Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.* *Isai. 38. 18.* The grave cannot praise thee; death cannot celebrate thee, they that go down to the pit cannot hope for thy truth. Remember also that when the Harbingers of Death come, though thou shouldest pray him with strong cries and tears to spare thee yet a little while, that thou mayest be better prepared ere thou go hence to be no more: None of thy Reasons or Rhetorick will prevail to reprieve thee one moment. his strict orders he must put to present peremptory execution; one breathings respice I say thou needest not expect: For as it is, *Job 14. 5.* *Thy days are determined, the number of thy months are with God, he hath appointed thy bounds that thou canst not pass:* It is impossible either to anticipate or transgress the set and definite time and period of Gods unalterable decree and appointment. And is there not a great deal of strong reason ye should prepare for death, even more than a parity, with respect to other cares and concerns, this being the care of cares. If ye have Debts or Accounts to give in to any that owes you, will you not take time to Extract them, and to fit and set them in order: Now have you not Counts to clear with God? Are ye not deep in his Debt? What innumerable debts of sins, and debts of mercies, and of time and other Talents, are you in Arrears of to God? And have you not just ground to expect that he will call you to an account? *Matth. 25. 19.* *After a long time the Lord of these servants came and reckoned with them.* If you are to take a voyage, or to go a journey, are ye not concerned to provide for them? And have ye not a far journey and dangerous voyage to go, that are to land at times end, in the astonishing Abyss of Eternity, and perhaps knows not whether in Heaven or Hell? If you are to come into the presence of a King of Clay,

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will ye not as *Joseph*, *Gen.* 41. 14. put your selves in your best prepared dress you can, and are ye to appear before the King of kings, and will you not change your dirty raggs, and put on your best ornaments? If to engage in Battel, will you not arm and prepare for your own safety? And when to engage in the last Battel of the Soul at death, will ye adventure naked and Armless? Have not too many careless souls done so? who when to die have been filled with sorrowful complaints, and horrible out-cryes, O time, time! Had I time again, how busie and careful would I be, to improve all my hours for better purposes than I have done, specially in preparation for my last hour? As on the contrary, who ever repeated their preparing for death? None sure ever had reason, for these who are prepared, and in case to die well, if God spare them, are also in case to live well, and prepared the better to improve every lot of life, it brings not death the sooner that we much mind it, and prepare for it. Yea, and not only may the wicked be filled with horror, when to die unprepared, but even many godly, who have died under a cloud, have lamented bitterly, their not being actually so prepared, as they ought to have been; for they have found Satan then set most furiously upon them, his time being short, and they being short of some of their provisions against his assaults: But though they may not be actually prepared, so much as they should be, yet being habitually prepared, by their gracious and salvifick translation from death to life, in their Effectual Calling and Conversion, they need not so much be in bondage for fear of death, as those who are nothing prepared, being in the gall of bitterness, and bond of iniquity. It is indeed a terrible thing for such, to be surprized unprepared, for they not being meet for the inheritance of the Saints in light, when they enter the gates of death, the gates of Heaven will be shut against them for ever, and the gates of hell opened, thereby to enter into everlasting torments prepared for them. But ere I pass from this Head, I would have no body to think, that when I am thus pressing preparation, it is only upon the sickly, or dying; no, no, I exhort you who are in most established like health and vigor, so to number your days, as to apply your hearts to this piece of true wisdom; for it will take our freshest health, our strongest wits, our outmost vigour, as the fittest season for this

this so great and important work ; then sure ye will have the less to do, when sicknesses or pains seize upon you, and many who have resolved, and delayed to do this work, till sick, or to die, have found that either God in his justice hath taken heart and hand from them, or that their diseases and maladies have so disordered and distempered both body and mind, that for their hearts they could not get their hearts serious or steddie, in minding their souls eternity matters ; and who knows if they shall get a warning of sickness before death, for in the twinkling of an eye they may be snatched out of time into eternity, (as you have been hearing of many tragical instances) not getting so much time allowed them, as to cry for Gods mercy. From all which considerations we earnestly obtest you betimes to prepare for Death, Judgment, and Eternity.

SECTION V.

Some things to be done in preparation for Death.

SAys John, Revel. 14. 13. *Blessed are the dead, which die in the Lord*, whereby we may understand the thrice b'essful estate of them who die in Union and Communion with the Lord, in the Faith of the Lord, in peace and reconciliation with the Lord, in hope of being with the Lord for ever, and who are prepared so to be : Now for your help herein, I will suggest a few necessary things proper to be practized by you.

Frequently meditate on death and your frail state of life, let *Memento Mori* be often in your thoughts : For to contemplate of Mortality and Eternity, may dispose and frame your hearts to prepare for death and eternity. Take some share of thy time seriously to consider thy ways, reflect on all the passages and periods of thy past course of life, as much as thou can remember, steep thy thoughts in the deep consideration of thy great and many sins, till thou win sensibly to know and see what an evil thing it is, and bitter, to have sinned against God ; and when thy heart is affected with a view of all thine iniquities, confess them fully and particularly before the Lord, and that in all their aggravating circumstances, accuse thy self

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as worthy of death, wrath, and damnation; repent, and profess thy self in the most humble manner, then, renouncing all thy own righteousness as unclean, lay hold on the righteousness, merits, and mediation of Christ Jesus by faith, believing he is both able and willing to pardon all thine iniquities, and to save thee from the wrath that is to come. Covenant thy self away to the Lord, avouching thy self sincerely and explicitly to be his Subject and Servant, and avouching with alike plainness and integrity, his being thy alone Lord and Redeemer; and having thus entered into personal Covenant with him, see thou keep thy Covenant inviolably, also renew it frequently, and endeavour to carry and walk as becomes a Christian in Covenant with Christ: Study to lead a holy life, not only free of notour vices, but adorned with exemplar Christian virtues, such as good works of Mercy, Charity and Piety: Have on thy Spiritual Armour always, and stand on the Watch-Tower, that thou mayst be fenced and shielded against the fiery darts of Satan, the snares and temptations of the world, and the rebellious inordinate affections of thy unmortified flesh. Likewise keep up thy daily course of religious duties, devoutly praying to God ilk morning and evening at least, frequently read the Scriptures, and that with reverence, attention, and diligence, praise God thankfully for all the mercies in thy lot; let thy conversation be in Heaven, by spiritual-mindedness, and fervent meditation on Heavenly and spiritual things: Neglect no opportunities when in health, the publick Ordinances of God, with the comfortable Congregations of his people; improve them for daily increase of knowledge, growth and exercise of grace, up-building and establishment in the most holy Faith: Keep thy mind free from earthly cares, and distracting thoughts, anent the things of this vain vexatious world: abandon also all inclinations to malice, revenge, reproach, or any way impairing or injuring thy Neighbour's good Name, Person, or Estate: and whether through the sensible infirmities of old age, or threatening symptoms of sickness, or present dangerous diseases, thou art under apprehensions of approaching death, see thou thy house in order, both as to the inward constitution of spirit, and as to the outward disposal and settlement of

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seculars Interests and Affairs: And in the last place, fence and fortifie against the fears and terrors of death, which leads to the last thing I shall offer.

SECTION VI.

Antidotes against the fears of Death.

That will be a sweet and welcome word from the mouth of our Saviour, *Matth. 25. 34. Come ye blessed of my Father, inherit the kingdom prepared for you.* O what risques of death do many run, compassing Sea and Land, without fear, without fainting, that they may gain some small moyetic, or a few crumbs of this perishing earth? and yet it how little pains are we for the inheritance of an everlasting Kingdom; yea some are so Epicurish, or Turkish, that they would even, quite their part and hopes of it, if but freed from death, and secured in a perpetuated possession of earthly pleasures and riches: It is small wonder that such fear their loss of this life, who have not the prospect of another after it: But O Believer, why dost thou fear death? whereof if thou hadst a right notion, there is nothing in it should be formidable to thee: The valley and shadow of death is a dark, & irksome passage, to those who go through it solitary and alone; but Christ hath gone this way to sanctifie it to thee, he will be with thee in every step, he will not leave thee: This way is strawed with Serpents and Scorpions to the wicked, which will still be stinging and tormenting them, but Christ hath taken the sting of death for thee, *1 Cor. 15. 55, 57.* Art thou not in union with Christ? yea, such a strict and firm union, that neither sin nor Satan can break, nor death dissolve, *Matth. 22. 32.* In the vertue whereof, all Believers, the mystick members of Christ that glorious Head, shall at the last day be raised unto glory and happiness. I say indeed the terrors and torments of death are an earnest to the wicked, of those terrible miseries that shall follow thereafter: but death will free thee from sin
and

v and misery, from all temptations to sin, and perils of sorrow
p and make thee for ever triumph over sin, Satan, Hell, and
o Death.

a O Believer! Hast thou not often been filled with many wea-
i ry complaints in thy life? Death will make them all to cease:
a Hath not thy life been sometimes imbittered with exquisite
w pain or heavy sickness? Death will relieve thee of those bur-
h dens: Hast thou not been in frequent tormentful fears, of
fi crosses, losses, poverty, or disgrace, and other infelicities
p Common to mankind? It is death that thou so much fears, will
h dissolve all these fears for ever. Hast thou not often sighed
r and sorrowed over thy ill plague heart? Hast thou not often
p cried out, alas, my hard, my vain, my carnal, my unclean
i and lustful, my deceitful and perverse untractable heart! Hast
r thou not also often cried out, *O wretched man that I am, who*
fi *shall deliver me from this body of sin and death?* O Believer, re-
g joice in hope, for e're thy body of clay be laid into dust,
t death will be the death of thy body of sin, the old man will be
b fell'd dead with deaths last stroak, thy corruptions and infir-
mities shall never any more be matter of thy grievance or
t complaint. And as death opens the doors of the Lake, to let
t in the workers of iniquity, so it will be to thee, O Believer,
t an in-let to glory, rest and happiness; thou but dies, that
b thou mayest live; thou but leaves and flits this sinful and
t cumbersome Tabernacle of Clay, that thou mayest go to the
c glorious Mansion above, not made with hands, but eternal in
t the Heavens, and who but should be content with such a flit-
t ing? We were telling before, that Christ will be ready to
t welcome thee to the fruition of an everlasting Kingdom, and
t to say so, thy deaths day will be thy Coronation day; for by
t death thou shalt be immediatly wafted to glory: What should
t we say more? for eye hath not seen, nor ear heard, neither
t hath it entered into the heart of man to conceive, what the
t believer is to enjoy after death

F I N I S.